The Inquirer

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THE PUBLIC VISION

THERE are some two or three million people in Laos. They lie across the possible infiltration of communism from China and Northern Vietnam into Siam and Cambodia, and from there into South East Asia. Laos is known as one of the boundaries that America has set up against communist pressure. "Thus far and no farther". Just as there are known boundaries set up by communism against anticipated Western pressure. The laws of the game are well known ; it is a terrible game, but Russia and China know the risks in whatever pressure they can bring upon Laos, as the Western states know what risks they are running if they bring pressure upon East Germany or Hungary.

If the laws of the game can be maintained there will be no war. Up to now they have been held and are not likely to be ignored. This is the known diplomacy between the great powers, and no one has been able to think out—or at least apply—anything better yet.

The Buffer State

But there are two or three million people in Laos (no one seems to know quite how many). To help them act as a buffer state against Northern Vietnam and China the U.S.A. has been giving them economic aid. No country seems to have received more from American oversea aid than Laos. It is known that the tax-payers of America during the past six years have helped the Laotians to the extent of 40 to 50 million dollars a year. Supposing there are three million Laotians, this works out to something like £6 per head of the population, man, woman and child every year. Presumably £6 per head would buy the population a fair amount of clothes and food during twelve months. But they haven't received clothes and food; man, woman and child have received the equivalent of a rifle or grenade, or weapons to blow up their towns and villages.

Something like ninety per cent. of American aid has been in the form of armaments. The Laotians with foreign aid (including that, of course, of Russia) have blown up their capital city. In plain terms a major part of the civilised world, dedicated in their propaganda to peace uses three million people to carry on a civil war ; and the three million couldn't carry on the war, in the terms in which it is now conducted, without the arms sent into their country by the nations who give them "aid".

A Simple Issue

Supposing an American presidential election were held, on that issue alone—to supply the Laotians with arms as "aid", and not food and clothing—what kind of election would it be ? How different would the public vision be if a simple issue such as that were isolated, made naked in all that it meant, and ordinary people forced to make up their minds about it ?

Supposing such an issue could be fought out in Russia or China behind all the camouflage of propaganda, what would the ordinary man and woman feel ?

Such simple issues as that are not possible because the situations in which they occur are not simple. If—so the realistic argument runs—communism overran Laos, then Malaya and Singapore would be under threat from China, and Britain for instance, cannot just shrug that off. It is not possible for this country to be self-righteous over the actions of other nations when it lives by such actions.

The Miseries of Small Peoples

An ethical way out has to be found ; it has to be found in Laos ; or for that matter in the Congo where the great powers behind the scenes are fencing with one another over possible advantages to be obtained out of the misery of other people. It is not always recognised that where, in this wide world, the policies of the East and West clash it is generally through the miseries of other people. Where there are happy stable peoples and governments then there is no opportunity for clash or intrigue. It is where there is conflict and desolation, and consequent misery, that the great powers step in for their own ideological or economic interests—mostly ideological nowadays.

A Solution

A simple man had a very simple remedy for this desolation of the spirit. Henri Rousseau the French nineteenth century artist, who was by profession a very lowly civil servant and only at week-ends an artist ; who, when he retired, set up a stationer's shop and sold his pictures with the stationery—the pictures are now masterpieces—had a simple solution for war. "When a king makes war a mother should go to him and tell him not to."

When the modern counterparts of the dethroned kings go to war, the world community should visit them and tell them not to. The world community visited the Congo—and let there be no mistake, the world community is in living substance today something very different from the world powers—and told the kings of all the various kinds not to go to war. It was, and is, touch and go whether the kings would and will listen. But they have at least

lent an ear to mother's words, and the mother, like most mothers in such a situation, can be portentous.

WHITHER UNITARIANISM?

WHY DOES UNITARIANISM GROW?

by Phillip Hewett

(Here follows the concluding article by the Rev. Phillip Hewett arranged by the Editor, from an address given by Mr. Hewett to the Vancouver congregation. The article, of course, has a Canadian context.)

WHY is the Unitarian movement expanding? It would be easy to say that all churches are expanding—that it's all part of a social trend in which everyone joins. I don't think that is the answer. In the first place, most people who start coming to Unitarian churches or fellowships say that they do not share the feelings that urge more and more people into other churches, and though people are often wide of the mark in judging their own motives, I would say that in this case they are usually right. It may be the done thing to go to church, but it isn't the done thing to go to a Unitarian church, and few people who started coming to one by sticking a pin at random into a list of churches would be likely to stay with us very long. Many people with us now still haven't got over their surprise in finding themselves in a church at all; certainly they weren't carried along by any social trend when they first ventured suspiciously along to see whether it was really possible that there could be a church which was different.

And in the second place, it just isn't true to say that because church-going is so superficially popular, therefore all churches are bound to share in the effects of that fact. There are churches in this city which are going down rather than up, and the less their denomination is known, the more likely this is to happen. And as I mentioned earlier, the Universalists, whose outlook is so close to ours that we are now going to merge with theirs into one body, have certainly not been going up along with any universal and automatic trends—on the contrary, they have been going down.

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What then is the real reason for our sudden growth? I think it can be largely explained thus: there are certain ways in which the life of a church, or a religious denomination, corresponds to the life of a man. It is born, it grows, it is young and adventurous, it has a period of great strength and vigour, it grows quieter and more settled in its ways, it slows down, decays, dies. But the comparison is not an exact one, for a church which dies doesn't necessarily go out of existence. It can be dead but it won't lie down. It goes on and on putting up a show of life when there is no life there, mechanically repeating the performances of a past when the life was real and vibrant. In that respect, I suppose it resembles the pieces of human or animal tissue which can, I understand, be kept alive indefinitely under artificial conditions in a laboratory. They don't do anything worth while, but they still carry on.

But even this comparison isn't exact, for there is another phenomenon too which can be seen in the life of organised religion—resurrection. It is *not* inevitable that a body which has been slowly decaying or has gone into suspended animation must finally expire altogether. It can be reborn, can come alive again, as in that dramatic story told by the prophet Ezekiel of the dry bones scattered around a valley which once more put on flesh and blood and stood up as a mighty army.

This happened, for instance, to Christianity in the 16th century, a century which saw a change from stagnation and corruption to a new and vigorous growth on all sides, and, incidentally gave birth to our own Unitarian movement. Every new movement has its period of tremendous enthusiasm and growth, then as time goes by it settles down and becomes dominated by routine. After that it either continues inertly as a salt that has lost its savour or else it is reborn in some great movement of thought and feeling, not without its accompanying storms and tensions, which gives rise to renewed vigour and liveliness and progress.

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I believe it is something like that that has happened to Unitarianism not once, but many times in its history. There comes a wave of creative thought and experimentation; then comes the tendency to settle down upon the new ground that has been gained and to venture no further. But to settle down is death to our movement more than to any other. The only reason for our existence is that we must always be venturing on into the unknown. If we settle down, then there is no reason why a person should choose to settle with us rather than with one of the larger and more socially acceptable religious groupings.

A very perceptive observer, looking at our movement from the outside, once said to me, "A movement like yours needs a Martineau in every generation". He was referring to the revolutionary changes in Unitarian thinking brought about in the mid-19th century by James Martineau. I am sure he was right. The changes may not always be identified with the name of any one individual, but they must come, and must unleash a new surge of creative energy which will enable Unitarianism to come to terms with the new life and the new problems of each succeeding generation. We should never forget our roots in the past, but it is absolutely fatal for us to try to live in the past, as though nothing had happened to the world around us.

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I believe that a rebirth of the sort I have been describing has taken place within our Unitarian movement during these past few years, say, during the post-war era. It has brought with it change, rethinking, experimentation, very often tensions and even violent disputes, the storm clouds that usher in a new and different type of air. The reason why Unitarians stopped declining in numbers and Universalists went on declining was that Universalists barely shared in this experience. It touched them much less deeply, sometimes not at all. And indeed, it has not touched Unitarianism everywhere. On this continent it has. In Germany and Japan, starting anew after the travail of defeat in war, it has. But in England, sadly, it has not, with the exception of one or two isolated places. The movement there still awaits its rebirth, its revolutionary change for this generation.

A LAYMAN'S DIARY

December 26. Against the background of the many attractive printed Christmas cards we have had this year, two "home-made" cards—both devised by Unitarians—stand out in happy individuality.

One is a night-time drawing of our church at Wilbraham Road, Chorlton-cum-Hardy, with an evening congregation thronging the steps, and light streaming from every window. It is by Carol Barlow, and to those who knew and loved William McMullan it will have had a special appeal.

The other is a record of the "Grand Tour of Europe" made by Dr. and Mrs. Laurence C. Staples, of All Souls Church, Washington, D.C., between April and November, 1960. On one side of the card is a marvellously lucid map of the whole journey, and the other bears a series of charming verses recalling the trip. I wish I could quote them all, from the description of

An England with its history-laden cities;
Its Cotswold villages and Devon shores;
Its hawthorn hedges, chestnut trees and bluebells;
Its gardens neat and trim: its purpled moors

to its evocation of the joy of being home again—

The "Post" upon our doorstep every morning,
Grandchildren's voices on the telephone,
And All Souls Church—there's really nothing like it
Beside the Thames or Tiber, Rhine or Rhône!

December 27. As a special holiday-time concession, David was allowed to sit up tonight till 8.25 p.m. to see *The World of Tim Frazer* (highly recommended, by the way) on BBC television. He liked it, but strongly disapproved of the way the story broke off in mid-air, at the end of the episode (it is a serial). " All plays ", he said, " should be in only one helping."

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December 28. In *Christian Outlook* (BBC's Network Three) Alan Gibson told us in an illustrated talk that " When shepherds watched their flocks by night " was tried out with many different tunes before it finally became inseparably linked with *Winchester Old*. One of these tunes was *Cranbrook*, which was later secularised as the tune *On Ilkla Moor baht 'at*.

I have just picked up Alan Gibson's book, " The Ministry of Song " (Carey, Kingsgate Press, 6s.), which is a lively collection of notes about hymns and hymnwriters. I may be tempted to quote one or two of its gems in the next few weeks.

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December 29. In its feature " From 1860 " today's *Scotsman* recalls (I didn't know this) that a Unitarian minister, the Rev. W. James, had an interview with the Pope just 100 years ago. In a generally fair footnote about Unitarianism in 1960, the *Scotsman* says, " Curiously enough, a large number of hymns and printed prayers used by Unitarians come from orthodox sources." Why " curiously " ?

Still on the subject of interviews in Rome, I see that the *Milwaukee Journal* said of Dr. Fisher's recent visit, " The picture that comes to mind is simply one of two lively gaffers in the same line of work sitting on the equivalent of a park bench and talking shop. We bet they had fun, and we're glad they did."

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December 30. Our annual visit to the pantomime. Each year we resolve that next year we may try something different, but when the pantomime season comes round again our resolution weakens. This time the dancers and the principal boy were good, and taken all in all it was a jolly, carefree show ; but the chief comic (who shall be nameless, and who no doubt has a heart of gold) seemed to rely less on real humour than on his connection with a metropolitan football club, and on a private catchphrase which somewhat over-emphasised the good fortune of those who happened to be experiencing his performance. " Not up to Manchester Hippodrome standard ", was Gordon's verdict (he last saw a pantomime there in 1953, when he was 9 ; but he was right).

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December 31. I imagine that for many people, on both sides of the Atlantic, the most hopeful thing about 1961 is that on January 20 John F. Kennedy will become President of the United States. No doubt there is an element of " wishful thinking " in this, but, as someone said during the war, what else is " wishful thinking " but hope under another name ? Mr. Kennedy recently voiced his own hopes in these words, which are a good augury for the coming year :

> " It is my hope that in the coming years the foreign policy of the United States will be identified in the minds of the people of the world as a policy that is not merely anti-Communist but is rather for freedom ; that seeks not merely to build strength in a power struggle but is concerned with the struggle against hunger, disease and illiteracy."

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January 1. In *About Religion* (ITV) tonight, Anthony Greenwood, M.P., talked with Father Nicholas Graham of the Community of the Resurrection about " the Christian view of sex, love and marriage." Father Graham impressed me as a kindly, humble man, who thought before he spoke ; and who seemed to have an enviably firm viewpoint on his subject—until one saw that he was imprisoned in the need to maintain that a modern philosophy of marriage could be based on the handful of New Testament texts which deal with the relationship between men and women. At one point he agreed that the Church's attitude to divorce depended on an obscure saying of Jesus which is reported in conflicting ways by Mark and Matthew. And does it help to say of Jesus, " He was after all a virgin, and the son of a virgin " in a discussion on celibacy ?

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January 2. The *Guardian* is giving us a good Press these days ! The London Letter today notes that Lord Altrincham has agreed to speak at the evening service at the Strand Unitarian Church on Sunday, January 29, and to answer questions and comments afterwards.

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January 3. My father sends me a *Scotsman* cutting of a good letter from the Rev. Bruce Findlow, which points out, among other things, that the Church of Scotland hymnbook contains at least 20 Unitarian hymns. (A few years ago I made the same check before talking to a Presbyterian Youth Fellowship, and made it 28—or 31 if you count T. H. Gill.)

AUSTRALIAN COMMENTARY

by Tom Wardle

INTEREST in things literary runs high amongst Melbourne Unitarians. The man whom many describe as Australia's greatest poet, Bernard O'Dowd, after a life of spiritual searching, became a Unitarian and remained so till his death. One of his sons is still associated with the movement.

Mrs. K. M. Phillips, of All Soul's congregation, is active in a number of literary societies and has provided the foreword to a recent volume of poems by a local poet, Louis H. Clark. In the book is a section of anti-war poems dedicated to Rev. William Bottomley, minister-emeritus of All Souls'. I was struck by these verses:—

> " I do not fear my shadowy Death
> Of cerements and church-grey moth,
> Of guttering candle, tapering breath,
> Of eyes with coins, and jaw with cloth . . . .
> " It is this slow muck-death I fear,
> All shrapnel-stuck and shrivel-eyed,
> Commenced in Hiroshima's year,
> And when Bikini's torn gull died . . . "
> —Murmuring Dust, 1957.

There is an echo of Wilfred Owen here.

Unique publication

Anti-war sentiment is also to be found in the poetry of Mr. Kenneth J. Kenafick, the Secretary of All Souls', though his main trend is classical with a Keatsian flavour. A teacher of history, Kenneth Kenafick was widely known to the editors of small international magazines for a unique periodical publication that he produced entirely by himself and circulated round the world. It was called "Anti-militarist news and review ".

A typical issue that I have before me contains over two hundred pages of historical review and political comment combined in a lively and most readable way. There is a lengthy review of a book on the Donatist Church, " a schismatic Christian Church which existed in North Africa in the fourth to eighth centuries ", a discussion of Australian Press correspondence on Christian pacifism, and some reflections on the Suez crisis !

Rev. William Bottomley was himself well-known in literary circles for his lectures on speech training. He gave lectures on a variety of subjects for Melbourne University Extension Board and the Council for Adult Education. Though no longer engaged in regular lecturing he is still in demand by local organisations and his voice still has the same rich timbre of the elocutionist.

New lectionary

The Independent Press has published a revised book of services and prayers principally for use in churches of the Congregational faith and order.

It is a superb production with a wide liturgical range. I found particularly interesting two sections on prayers from ancient liturgies and prayers of reformers. Indicative of the trend in world Congregationalism is the lectionary of the Church of South India which completes the new prayer book. The Church of South India is the prototype of the churches which Congregationalists hope to see established all over the world. The result of a merger between non-conformist and Anglican bodies, it has achieved a high degree of internal unity based upon a simple churchmanship, of which this lectionary is an example.

Good will to men ?

Driving away from a service just before Christmas I saw an elderly man hit full on by a van and thrown twenty feet along the road. As I waited with the victim for the ambulance to arrive, I reflected on the tragic fact that every Christmas time the road deaths go up, there are more injuries, more saddened homes. Is this an expression of peace and good will among men?

Then I recalled that in the Revised Version we get a more accurate translation of the heavenly utterance, "on earth peace among men in whom (God) is well pleased". Can He be well pleased with those who use the great Christian festivals as occasions for criminal carelessness ?

I get the impression that holidays are becoming more and more characterised by the "bust-up" with speed, alcohol, movement and spending all employed to try to provide a desperately-needed release from the *ennui* of modern industrial and commercial life. Relaxation, as they say, is for the birds.

Mr. Parkinson please note

A young Unitarian friend writes from New York that he has just got back from a trip which included a visit to Russia. He was surprised at the number of people who were able to speak English or German. Has a Unitarian party been to Moscow yet ?

THE SIKH SCRIPTURES

A NOBLE WORK

By Arthur Peacock

A NEWSPAPER reported recently concerning difficulties encountered in a police court when a witness sought to take the oath on the Sikh scriptures. The magistrates were informed that investigation by Court officials had revealed the surprising fact that a copy was not available in any of the important libraries; it was even doubtful if the British Museum possessed a copy. It was asked that the attention of the appropriate authority be drawn to this matter so that in the future such scriptures might be made easily available when occasion arose.

For this situation which seemed so surprising both to the Bench and the Press there is a very simple explanation. There has been no translation into English of the scriptures of this widely spread and influential religious community. Up till now only some tiny fragments have been made available in translation. It was this fact that led Unesco several years back to commission, as part of its East-West major project, a translation of this important Punjabi spiritual anthology.

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The work has been carried through by a group of Sikh scholars with editorial assistance from the Scottish poet G. S. Fraser and under the general supervision of India's distinguished Vice-President, Professor Radhakrishnan. He contributes an informative and helpful introduction giving the historical background of these scriptures and of the faith and organised community which has grown out of them. There is an introduction by Professor Arnold Toynbee.

The Adi Granth, as the Sikh scriptures are named, is a collection of writings of early Sikh Gurus (spiritual teachers) brought together by the fifth of the Tenth Gurus of the faith, Guru Arjan. Subsequently additions were made by his successors until the tenth Guru, Guru Gobind Singh (1666–1708) declared that there would be no more Gurus (spiritual teachers) but that the Adi Granth itself would henceforth be the living voice of the Prophets—the Sikh's perpetual spiritual guide.

It is this fact, as Professor Toynbee points out, that makes these scriptures the most highly venerated of all religious scriptures. The Adi Granth means "more to the Sikhs than even the Quran means to Muslims, the Bible to Christians and the Torah to the Jews".

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Even now this is but a translation of important selections, carried through by four Sikh scholars who like all true followers of this faith have the name of Singh—in accordance with the instruction of the tenth Guru who was responsible for establishing the character of the Sikh community with its five conditions of initiation. Followers must take the suffix Singh (Lion) to their name ; wear their hair and beard unshorn, carry a comb in the hair, wear a steel bangle on the right wrist, wear a pair of short pants, and carry a sword.

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The scriptures reflect the common ground of the highest expressions of Hindu-Islamic thought. They contain hymns and prayers written by Guru Nanak (1469–1639)—regarded generally as the founder of the faith—and his successors, and also others written by early Indian seers thought of as precursors of Sikhism. Seers who emphasised the spiritual truths contained in their respective religious traditions; truths which belong to all ages and all faiths. There are included for instance, over five hundred hymns by the Muslim poet Kabir. Of Nanak's hymns there are over nine hundred.

Professor Radhakrishnan reminds us in his informative introduction that Nanak did not set out deliberately to establish a new faith or a new religious community. He lived at a time when both Hinduism and Islam were at a low ebb. The leaders of Hindu thought were failing to teach the spiritual realities to the masses gripped in superstition and materialism. Islam was suffering from the disease of intolerance. It was Nanak's concern to build up a nation of self-respecting men and women, devoted to God and their leaders, filled with a sense of equality and brotherhood for all.

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One senses at once on opening this volume the strong Theistic emphasis which lies at the root of the Sikh faith, its concern on ethical religion and contempt for slavish adherence to ceremony and rites as if they were sure vehicles of salvation. There is much in these scriptures that will appeal to the heart and mind of Unitarians and those in search of helpful non-biblical readings will find welcome material in this rich treasury of devotion.

It is with the morning prayer of Nanak that the selection begins.

> There is one God
> Eternal truth is His name
> Maker of all things
> Fearing nothing and at enmity with nothing
> Timeless in His Image ;
> Not begotten, being of His own Being.
> By the grace of the Guru, made known to men
> As he was in the beginning the Truth.
> So throughout the ages,
> He ever has been; the truth
> So even now he is truth immanent
> So for ever and ever he shall be truth eternal.

For the Sikh seers the way to the knowledge of God is along the path of self-surrender. It is something inward in the soul rather than in ceremonial piety. Man is seen as a child of God who takes on immortality through union with God; until then he is lost in the darkness of the world. He is like a spark from a fire. The individual comes forth from God and is always in Him as a partial expression of His will, and finally, when he becomes perfect, manifests God's will perfectly.

It is with the thought of Union with God and the way to achieve it that many of the most beautiful hymns in this collection are concerned. Yet if the mystical expression is met with often the ethical emphasis is never lost sight of altogether.

When Nanak was questioned about the teaching of ahimsa he gave the reply ;—

"Do not wish evil for anyone; do not speak harshly of anyone; do not obstruct anyone's work; if a man speaks ill of you forgive him; practise physical, mental and spiritual endurance, help the suffering, even at the cost of your life."

Here are a few further sayings met with in these pages :

"Out of the cotton of compassion
Spin the thread of contentment
Such a thread will not break,
Nor get soiled, be burnt, be lost."

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In the light of such utterances one wonders how much longer in the name of religion men can continue to recite the creedal assertion that "all outside the Catholic faith are damned"? Radhakrishnan aptly remarks "the barriers of seas and mountains will give way before the call of eternal truth which is set forth with freshness and feeling and fervour of devotion in the Adi Granth."

("*The Sacred Writings of the Sikhs*" *translated by Dr. Trilochan Singh: Bhai Jodh Singh: Kapur Singh: Bawa Harkishen Singh: Khushwant Singh. Revised by G. S. Fraser. Allen and Unwin*, 22/-.)

Correspondence

Letters should be addressed to the Editor, 'The Inquirer' 14 Gordon Square London, W.C.1. They should not in general exceed three to four hundred words in length.

The Unitarian Future

Sir: Thank you for your leader "The Unitarian Future". It speaks powerfully to my condition and I hope it will to others of my generation. It makes specific a thought of Robert Killam's which we had in the morning service on New Year's Day :—

"However perilous and problematical it may be, we must not face our future with less courage, fewer convictions and a poorer consecration than those gone before have had in facing other futures."

Edinburgh. Yours, Bruce Findlow.

Sir: Your leader of December 31st challenges the "hard spiritual core of the Unitarian movement" to give a passionate spiritual lead. It recognises that this has to be found. It affirms new patterns are awaiting creative activity. This implies that the lead must be spontaneous. Very true. It must not be "thought up". But it will have to be "thought through". It is with this in mind, that I would suggest one modest contribution. It derives from the past of the Unitarian movement. It has always been there, but with varied degrees of strength, of awareness and of application. It was in the forefront of Channing's passion and thought.

The keystone is the possession of "the free mind". It may be said, but it is a "brute fact" that there are different levels of Unitarianism, varying according to the measure of the "free mind" possessed. I suggest that the creative foundation from which "new forms of communion and activity" must emerge is the passionate affirmation that a "free religion"—Unitarianism—is one completely unfettered by any external authority whether of a tradition, a book or an organisation. While guidance may be accepted from any of these, the individual "Unitarian" will always reserve the right to decide what guidance and how much he accepts. Is not this the ground for our traditional rejection of any kind of fenced-in creed?

It is this affirmation, nothing more and emphatically nothing less, that is "definition" of Unitarianism in our present age. And some of us have the passionate conviction that this spiritual characteristic will endure as long as human history endures—in artistic language "for ever". In essence it is not "new", but in its position and in its emphasis in 20th century Unitarianism it could be "new" and revolutionary. It is for lack of this as a basic and passionate conviction that some—ministers and laymen—have sought and no doubt found "release" by entering some credal denomination of organised Christianity.

It does not detract from the strength of this affirmation that it is to be found, more or less explicitly, in Quakerism. As terms, "Quaker" and "Unitarian" are labels. I should be quite happy to accept either, or preferably both !

Sowerby Bridge, Yorks. Yours, J. B. Tonkin.

Jesus and Paul

Sir: R. Danson quotes against the statement in my article "An Ordinary Man ?", "Jesus was an ordinary man living in an extraordinary way", two statements which the author of the very unhistorical Fourth Gospel put into the mouth of the Jesus of history—"Before Abraham was, I am"; and, "Father, glorify me with thine own self with the glory which I had with thee before the world was". The author of the gospel was obviously interpreting the human Jesus in the light of his own philosophical position. That is quite understandable. But I have as much right as either him, or Paul, or anyone else, to interpret Jesus by the light that is in *me*. The three of us, and Jesus, were and are "ordinary men"—normal human beings. "Incarnation" means the essential oneness of the Divine and Human, in action. This is what I tried to express in my article. As the late Wallace Tavener wrote in his admirable article, "The idea of the suffering God is involved in the Incarnationist idea".

It is surely through the sufferings—and the achievements of ordinary men, including Jesus, that God is continually learning the secret of human experience. "I and my Father are one" (another Fourth Gospel quotation) can under *no* circumstances be limited to one human being (as the author suggests), even such an extraordinary one as Jesus; it describes the birthright of the whole human race—"the light lighting every man coming into the world".

Worthing. Yours, Malcolm Rutt.

Jesus and his Gospel

Sir: It is good to learn that Mr. Tavener had completed the revision of his book on Humanism, which I hope will be duly published. May I also remind readers of the very great merits of the book which is still in the Lindsey Press catalogue, his "Jesus and His Gospel" (1/-) ? It is a work of remarkable literary quality—short, written with explosive energy, packed with sentences which cry out for quotation, and with thoughts which work powerfully upon the mind. It glows with enthusiasm for Jesus, while remaining clear, rational and outspokenly unorthodox. It is the best book to put in the hands of anyone who asks "What do Unitarians say about Jesus ?" It is also one of the best books to re-read when troubled by doubts on the question "Have we a message ?" It should be treasured as one of the permanent classics of our movement.

Ringwood. Yours, Francis Terry.

"WOODBINE WILLIE"

By Hilda Wadsworth

GEOFFREY STUDDERT KENNEDY is remembered by most people as "Woodbine Willie" of the 1914-1918 war —an army chaplain of unconventional manners and speech—a startlingly effective platform speaker. He was more than this. He was a spiritual giant who made even his thorn in the flesh, asthma, flower.

He had a fortunate start in life. His father, the Vicar of St. Mary's, Leeds, had a large family, diverse in temperament and outlook yet sharing a deep harmony. Some were Christian Scientists and although Geoffrey Studdert Kennedy was not one, this influence was noticeable in his way of thinking. In the discussions which enlivened family life thought flashed from one mind to the other like the play of a rapier.

Christmas celebrations were gay in character—at times hilarious. Ghost stories, thrillers and debates on theology, psychology, ethics, etc. jostled for a turning into the early hours and were remembered with nostalgia. Reared in such an atmosphere and possessing a cheerful yet truly tender disposition helped Studdert Kennedy to maintain a balanced outlook throughout the intense mental sufferings of the war years

He remained humble in spite of his great intellect. Realising that truth in its entirety was too big for him to grasp, he allowed that opinions which he disliked probably contained some element of truth which he failed to see. He was always a learner.

Although careful with church accounts and other people's money he was hopeless with his own. His housekeeper persisted in his handing over all his money to her and kept his best suit locked away for fear of even that going to the needy. Many of his friends thought him too emotional and limited in social understanding, but all saw in him a seeker after God—one to whom personal religion was the complete answer to the stubbornness of human wills.

His forgetfulness was a trial to others but if missing he could usually be found in a public house singing such songs as "Nazareth" to his lodging house friends or praying beside a sick bed—and prayer was real to him. Once he committed the almost unforgivable. He set out for a funeral and stopping to make a call became immersed in the living to the detriment of the dead.

1914 was a year in his life that made everything previous to it seem like a preparation. His father whom he had been helping as a curate died and he was offered three choices of churches. Newly wed he turned to his young wife and said: "St. Paul's Worcester has the smallest income and the poorest people—go and look at the house and if you think you can manage it I will accept the offer of St. Paul's".

It proved a most fruitful ministry. Often 100 people would be waiting after the service. Derelicts, neurasthenics, drug-takers and would-be suicides, all drawn by his humanity. Those seeking higher spiritual reaches were welcomed to share in his findings.

He was at Worcester only a few months when war broke out. Eagerly he tried to find a suitable substitute for St. Paul's so that he could go to the front. He made stirring appeals for men to recruit and on Sunday mornings preached at the Cathedral to 2,000 men at Church Parades. What he said on those occasions was the main topic of conversation for them during the week.

At the end of 1915 he was released and in the front trenches, and in spite of fear won a Military Cross. This experience he valued in that it gave him a passport into the hidden hearts of other fear-racked soldiers. His poetic mind found an outlet in putting into rhyme the kaleidoscopic thoughts of the mud-caked, blood-stained, disillusioned soldiers. The men loved both him and his outspoken rhymes.

This enthusiasm was not shared by all higher ranks nor by all church dignitaries. Some could not distinguish between the swear-words he put into the mouths of the men about whom he spoke or wrote and his own mode of expression. But criticism did not trouble him unduly. As long as he helped his stricken men he was happy. Later on much of his colourful language faded.

His outlook on war changed. "War is a universal disaster and in future I will have no part in it" was his judgment.

When hostilities ceased many pressing invitations were sent him from other countries, but he became a Messenger for the Industrial Christian Fellowship, transmuting the sympathy he felt for those in battle to all who were hard-pressed in industrial struggles. His speeches usually lasted an hour yet he held attention, at one moment rocking his hearers with laughter and the next taming them with a long and arduous passage of deep thought.

He affirmed that social wrongs could never be mended by methods of violence. Neither a capitalistic nor a socialistic order of society was the answer to modern problems. The way of Christ was the answer and that was never easy.

Such talks were not popular, especially in the Rhondda Valley where although his heart was torn for the hardships endured by the miners he was frank in his condemnation when challenged as to the ethics of stealing coal.

The end of his life came suddenly and unexpectedly at the age of 46. Leaving home unwell he had gone to Liverpool to deliver a series of Lenten addresses. Not wanting to disappoint people he struggled on but collapsed with a bout of influenza and asthma which proved fatal.

It was said of him that the war gave him his opportunity. What it actually did explained one of his friends was, by the violence of its contrasts, to open his eyes to the vision already within his soul—the true relationship of man to God and man to man. It showed him the inadequacy of any theory about life, the indivisibility of the secular from the sacred. This was made clear in his whole attitude towards the problem of finance.

He saw continual tension in all human relationships, which involved suffering. He did not shrink from suffering. He bore the pain of his unflinching, open-eyed struggle to penetrate to the heart of things. His sole concern was for facts as they are and from them he sought no protection. He felt it a privilege to suffer with God in the redemption of the world.

News Review

CHRISTMAS MEMORIES

Belfast and the Future

A lift is to be installed in the Central Hall, First Church, Belfast, next month. It has already been paid for in advance by two very generous donations of £1,000 and £500, the latter received a few days before Christmas, both anonymous.

Gifts totalling over £35 were brought to the Christmas Tree for the denominational Old People's Benevolent Fund at the annual Carol and Candlelight Service held on 18th December. A large congregation assembled for what is always a happy and momentous occasion. The Church is illuminated almost entirely by candles placed in the window embrasures, around the edge of the gallery, and down the centre of the Church, many in brass candlesticks loaned for the occasion. The choir sang several new carols in addition to old favourites, and readers, representing different sections of our community, read the nine Lessons.

One family took a collection in the home for the Oxford Committee for Famine Relief Appeal for the Congo. This was announced at Services on New Year's Day, and as a result, members contributed donations to swell the total. A cheque for £40 was sent to Oxford on 2nd January.

In March, a series of four "Central Hall Lectures on Religion and Life" will be given on Fridays at 8 p.m. Each will be followed by questions and discussions. Topics to be dealt with include "The Bible Today", "Essential Christianity and the Place of Jesus in Modern Life", "Miracles Past and Present", and "The Present World Predicament". These lectures are intended not only to provide an opportunity for guided thinking and serious discussion amongst our own people, but are aimed at arousing interest in the liberal, non-creedal approach to religious problems amongst a wider public.

Bradford Joint Service

Chapel Lane Chapel, Bradford, was joined by the members and friends of Broadway Avenue Church for the Christmas morning service. The choirs of the two churches combined in singing seasonal hymns and music from the Messiah. It was a most inspiring service and one which we hope will become an annual event.

The Florence Nightingale Home at Great Hucklow benefited by £12 14s. 9d. from the collection.

Horsham

Dickens at Christmas has become an institution of ten years' standing at Horsham. At first, extracts from the Christmas Carol were rendered by Frank S. Johnson, National President of the Dickens Fellowship. Upon his death the church has been visited annually by his son, Linton Johnson.

The Dinner for 80 guests, held this year on Friday, December 16th, was a little gayer, a little more colourful, a little more perfectly handled than ever before. The recently decorated hall was itself richly decorated with holly and with ivy, the tables were candle-lit and some among the servers and the guests wore costume in keeping with Dickensian times. The Dinner began with "The holly and the ivy", carried in from the nearby church. It ended with the toast to "The Immortal Memory of Charles Dickens", "Silent Night" and Auld Lang Syne. Thanks to the generosity of faithful well-wishers, turkey again was served in the four-course meal. Both the meal and its guest-orator, Mr. Linton Johnson, this year surpassed themselves. About £30 was made towards improvements soon to be made in the church hall.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 15, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Coram Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel Unitarian, 6.30, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BENHILL GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kelty
BILLINGSHURST, Free Church, High Street, 11, Mrs. E. Savage
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (January 22), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Mr. D. G. D. Wigmore-Beddoes
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Mr. A. Benton
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shervell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3 and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Rev. L. Chandler
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. A. Peacock
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Chapel, 10.45, Rev. A. W. Vallance, 6.30, Rev. W. A. Giles
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Rev. Dudley Richards
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Dr. E. Green
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fenton
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 57, Constitution Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mever-Kellett
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. Allen Kirby
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GORNALWOOD, Meadrow Chapel (Fernyhalgh), 6.30, Rev. G. Mabel Beames
GUILDFORD, Ward Street Church, 11, Rev. G. M. Bramley
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dunbrek Helton
HENCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martyn Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 11, Rev. Ernest Pugh
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Bertie Vesey
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. Kimball
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murrin
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler, 6.30, Mr. G. Craig
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Lowe
LONDON, Blackheath Mission and Stamford Street Chapel, 6.30, Dr. Dorothy Tarrant
LONDON, Bolton, Effra Road, 11, Mr. W. S. Spearman
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gladstone Short
LONDON, Forest Gate, Upton Lane, 11, Mr. S. R. Martin
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. Maurice C. Bates
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. E. Greenwood
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Main
LONDON, Highgate Hill, Unitarian Church, 11, Mr. Peter Short
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. Dutton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jessop Gibbins
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. J. Nicholson
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lowe
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. Jessop Gibbins
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Shannon
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pontifex (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. W. Sorensen
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Mrs. N. Sumner
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Ronner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wareing
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (January 22) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benhill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Dr. D. C. Artingstall
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30,
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Mr. H. Varley, 6, Mr. J. E. Thomas
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dunkle
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hanza, The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Baker
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30
SOUTHEND-ON-SEA, Darnley Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Mr. J. C. Turner
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kendall
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kessell
TODMORDEN, Unitarian Church, 10.45, Mr. D. Webster, 6, Rev. P. Baker Morris
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. F. Fitzpatrick
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. Maguire
WATFORD, Friends House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Mr. A. M. Bowden, Styal, 6.40, Mr. A. M. Bowden
YORK, St. Saviourgate Chapel, 6.30, Mr. G. E. Warhurst

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Marsh
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. White
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Miscellaneous

" Pembroke Chapel, Liverpool, 1838–1931 " by Ian Sellers. The strange, troubled history of a great Baptist cause which evolved to Unitarianism in the present century. Includes chapters on Donald Fraser and T. V. Laughland. Duplicate. 7s. 6d. including postage, from the author : 34, Craig Walk, Alsager, Stoke-on-Trent.

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Whitby and Scarborough

Whitby. The Flowergate Old Chapel was practically full on the afternoon of December 18th when the Rev. G. W. Parkinson (minister) conducted a carol service at which four " voices " (four girls) very effectively and sincerely presented " The Seven Strands of The Christmas Tradition "—" Hannukah ", " Yule Log ", " Evergreens ", " Santa Claus ", " Gift Giving ", " Birth of Jesus " and " Peace on Earth "—and lit a candle in honour of each strand. The service concluded very beautifully when the remaining candles were lit by all the children in the congregation, who then sang " Away in A Manger ".

At Scarborough in the evening a record congregation of one hundred attended an International Carol Service at which a Nativity scene, with shepherds and kings was greatly enhanced by children dressed in appropriate national costumes singing old English, Yorkshire, Welsh, French, Czech, Swedish, American Negro and German Carols. A candle to the Church Universal was lit by Mr. Parkinson and then candles of good wishes were in turn lit to the British Commonwealth of Nations, to each of the five continents and to the Refugees still in camps. The many children present were then handed, by the minister, gifts from the illuminated Christmas tree.

Printed by SOUTH ESSEX NEWSPAPERS, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, Jan. 14, 1961.